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Millennial STAR

OFFICIAL PUBLICATION OF THE CHURCH OF JESUS
CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN

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A family in prayer. This is one of the many beautiful facets of the Church of Jesus Christ of Latter-day Saints—for the family that prays together will grow in strength and unity.

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EDITORIAL

What is a

By **PRESIDENT N. ELDON TANNER**

NOT long ago a friend of mine, when speaking of a mutual acquaintance who did not believe in God or accept Christ as the Son of God and Saviour of the world said, “He is as good a Christian as any of us.”

My reply was, “He might be as good a living man as any of us but if he does not accept Jesus Christ as the Son of God and Saviour of the world, he does not claim to be nor can he be classed as a Christian.”

Surely when the Saviour proclaimed, “I am the way, the truth and the life; no man cometh unto the Father but by me,” (John 14:6). He was speaking of something quite different from and much more embracing than a moral code of which He was the great example.

Very Explicit

To accept the statement, “No man cometh to the Father except by me,” is essential to and the basis of the whole Christian faith.

The Lord was very explicit on this when He said, “And verily, verily, I say unto you, he that receiveth my gospel receiveth me; and he that receiveth not my gospel receiveth not me.” (Doctrine & Covenants, 39: 5).

Throughout ancient and modern scriptures the Lord directly or through His prophets has set out clearly essential laws and ordinances which are the means to salvation. Examples of these are “Jesus answered, verily, verily I say unto you, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God” (John 3: 5). And “then Peter said unto them, repent and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost” (Acts 2: 38). “Go ye therefore, and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world.” (Matt 28: 19 and 20)

Gave Authority

When Christ was upon the earth, He gave His apostles the authority and then called others and gave them authority to baptise in His name. The Lord said unto Nephi: “I give unto you power that ye shall baptise this people when I am again ascended into heaven. And again the Lord called others, and said unto them likewise; and He gave unto them

Christian?



power to baptise. And he said unto them : “On this wise shall ye baptise; and there shall be no disputations among you.

“ Verily I say unto you, that whoso repenteth of his sins through your words and desireth to be baptised in my name, on this wise shall ye baptise them—Behold, ye shall go down and stand in the water, and in my name shall ye baptise them ” (3 Nephi 11 : 21-23).

The Priesthood

This authority was called the “ priesthood ” which was a divinely bestowed commission to act in the name of God. This priesthood was lost to the world when the apostles were killed and therefore there was no authority to perform essential ordinances. Since these Gospel ordinances are essential, they must be administered by those having been delegated and given the priesthood. The authority to act in God’s name can only be conferred and not assumed.

Many references in the scriptures are made to the fact that the Gospel would be restored in the latter days. One of these is (Revelation 14 : 6, 7), “ And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come, and worship him that made heaven, and earth, and the sea, and the fountains of water.”

Way is Open

Through the restored Church the way is open for all to be baptised by one having authority to administer in these ordinances.

It was necessary for the priesthood which was taken from the earth, to be restored by someone having authority. It is my testimony and the common testimony of members of the Church that the Gospel has been restored and that heavenly being holding the priesthood and authority to confer it, came in modern times and bestowed it upon the heads of Joseph Smith and Oliver Cowdery.

For a man who claims or wishes to be a Christian, it is necessary for him not only to confess and attend a Church, but for him to accept Christ as our Lord and Saviour and subscribe to all the conditions of His Gospel and Church which includes the living of the moral code of which He was the great example and the keeping of His commandments.

7.30

THIS IS THE PLACE



**The Mormons' Story
and the
Founding of Salt Lake City**
Written and produced by
CHARLES CHILTON

Narrators:

Roy Plonley
Guy Kingsley Poynter
Paul Martin
Iwen Brookes
Lila Corrie

Orchestra:

Cole, John Gower
Lloyd, Joy Hyr
Mitchell Cl
Orchestra
n Jezard
aul Fe

The B.B.C. Producer and Scriptwriter describes his visit to Salt Lake City and Temple Square

THIS IS

MY wife and I arrived in Salt Lake City tired and (in my case) unshaven after an all-night bus ride from Helena, Montana.

Helena is a small but charming little town set high on a hill amid the northern plains. Prior to Helena the only towns of any size we had stayed in were Pierre and Rapid City in South Dakota, and Sheridan in Wyoming.

By comparison with the crowded cities of our island, these picturesque towns of the Great American West are small indeed. Even capital cities such as Helena and Pierre are no larger than the average English market town. This, of course, is because the West, although vast in area is, on the whole, sparsely populated which, for me at any rate, is one of its main attractions.

One soon learns to enjoy the wide open spaces, to get used to the vast distances between towns and to the smallness of the towns themselves. The wonder is that such small places should have made so much exciting history.

So it was with some surprise that I awoke, after a vigorous shaking from my wife who yelled in my ear that "we were here," to find the bus passing through the wide streets of a beautiful modern city; larger than any we had seen, since we had crossed the Mississippi some weeks before. But I had hardly had time to rub the sleep from my eyes before the bus turned into the coach station and hid the city from my sight.

Waiting to greet us as the bus pulled into its bay were Mr. James Cannon, the Church representative, and Tom Korologus, who was to be our guide. After introducing themselves they escorted us to our hotel. This was so close to the bus station that we had time for no more than another glimpse of the wide street outside before we entered our hotel.

Once we were in our room, however, a breathtaking sight met our gaze. Through the window we could see, on the other side of the road, the world-famous Temple Square and, bathed in the gloriously hot morning sunshine the Temple itself.

In the foreground were the spires of the Assembly Hall and beyond them the shining smooth dome-like roof of the Tabernacle. The Sea Gull Monument was hidden from our

THE PLACE

By CHARLES CHILTON

view, but the Temple could be seen in its entirety, and how impressive it looked with the angel Moroni's trumpet raised heavenwards standing on its highest pinnacle.

To the north of the Temple, rising high on the hills and dominating the city was the Capitol. Beyond that and dominating everything were the peaks of the Wasatch mountains, some of which reach the height of more than a mile from the valley floor.

Although the room from which we surveyed the enthralling view was cool (due to the air conditioning) we could see that it was going to be a cloudless and hot day. As I looked across the spires, domes and roof tops of the busy city to the shimmering barren slopes of the mountains beyond, it wasn't difficult to visualise what this country was like a hundred or more years ago.

That people could have survived here at all was a wonder; that this shining city with its broad streets, its tall white and grey buildings, its busy traffic and teeming population should have grown up here in the heart of the wilderness seemed little short of a miracle.

After a bath and a typical American breakfast (which is like an English one only there seems to be much more of it) we were taken on a conducted tour of Temple Square. There we were able to inspect the sights of that famous place at close quarters.

We entered the Assembly Hall and learned its history; we sat in the vast auditorium of the Tabernacle and from the back seats distinctly heard a pin drop near the pulpit 200 feet away. We stayed to hear Dr. Schreiner's organ recital and had a long talk with him about the English origin of the instrument.

The city from "below" proved to be more impressive than seeing it from the hotel window. The Temple, seen from a distance, especially at night when it is floodlit, is a breathtaking sight, but to view it from the peaceful surroundings of the Square with its gardens and pools of cool crystal-clear water is far more rewarding.

Although it is to Temple Square that the millions of visitors to Salt Lake City flock every year; that peaceful oasis is only one small part of a large thriving metropolis. In Salt Lake City people have to work, shop, visit the bank, go to school and do all the things that you find people doing in other cities all over the world. Every city has a character of

its own and, during my visit to Salt Lake, I tried to find what it was that made this Western town so different from the others I had visited.

In the first place no large city we visited is so well laid out as this one. The streets are so wide that many of them can carry six lanes of traffic with ease and the pavements (the Americans call them "side-walks") are, of proportionate width. There is none of the pushing and shoving and bumping that one is so often subject to in a crowded London street, particularly a shopping area.

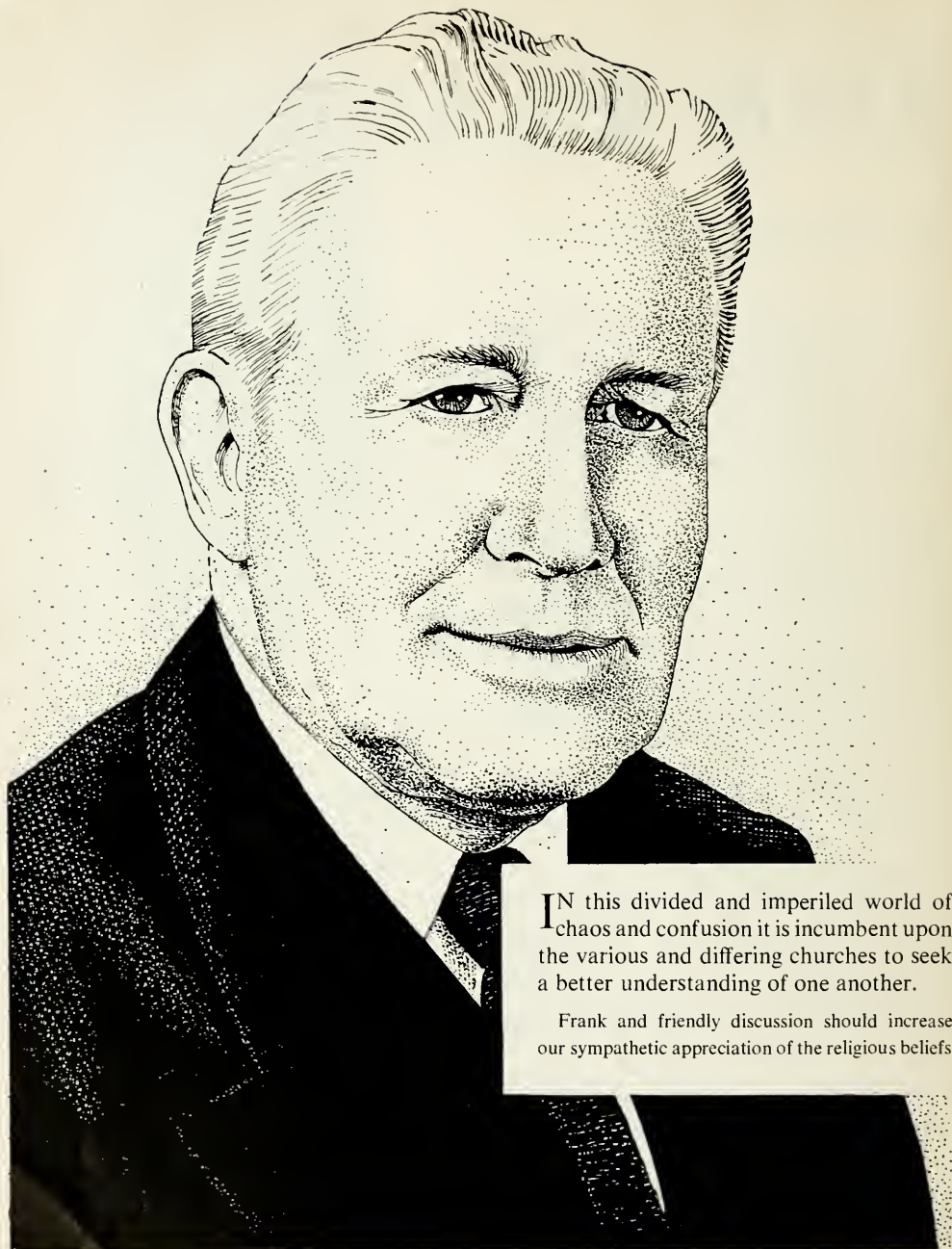
So, in spite of the heat, and in July it really does get hot, you can move about in comfort and with plenty of room, whether you are riding or walking. Should you become thirsty, and walking in the heat quickly dries you out, you can help yourself to a draught from one of the fountains of ice-cold mountain water that are found on the street corners.

Many of the buildings are very modern looking and of skyscraper proportions but in the midst of all this modernity one is constantly coming across buildings of far greater age and of historic importance. The presence of these buildings lends the city an air of maturity that is so often lacking in many Western towns. But this is not surprising as Salt Lake City is, of course, much older than most other cities in the West. This "maturity", this sensing of roots in the distant past and the stability which comes from it is reflected in the character of the people.

One thing that impressed us during our short stay in Salt Lake was the city's love of culture. I was struck by this particular characteristic the first night I spent in the city; I heard it on the radio. I tuned into *KSL* expecting to hear the usual out-pouring of "pop disc—commercial—news flash—pop disc and back to commercial" type of presentation that is so common these days. Instead I heard highly intelligent discussions of important news events by specialists, a programme of recorded classical music and readings from a book on the history of Communism.

After reading the book was discussed by two people (one a professor from the University of Utah) and then listeners were invited to telephone the station and to join in the discussion. It all seemed very adult and very enterprising to me. For those who preferred the "pop disc" and commercial type of presentation, however, there were other radio stations carrying just this type of programme.

(Continued on page 116)



IN this divided and imperiled world of chaos and confusion it is incumbent upon the various and differing churches to seek a better understanding of one another.

Frank and friendly discussion should increase our sympathetic appreciation of the religious beliefs

CHILES

By ELDER HUGH B. BROWN
Second Counsellor to President McKay

What is Mormonism?

and practices of our neighbours and cause us to review and clarify our own.

We might perchance find kernels of truth in what we considered to be nothing but chaff.

Religion is a matter of the inner man. Conviction is of the heart.

Religion played an important part in the lives of Americans in the early nineteenth century. Most people at that time were familiar with their Bibles and attended church regularly.

At the end of the eighteenth century and the beginning of the nineteenth, there lived in the state of Vermont a family whose common name was to be known for good or evil wherever the word Mormonism might be mentioned.

This was the Smith family. Joseph and Lucy Mack Smith were married in 1796. Their ancestors were among the early and courageous emigrants to America. Into this family a son was born who was destined to become the Mormon prophet, Joseph Smith.

Promise of James

When he was in his 15th year, Joseph became confused by the conflicting claims of the various churches and wondered which one of them he should join.

While reading his Bible, as was his custom, he was deeply impressed by the unequivocal promise of the Apostle James . . . "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

He was so impressed by this scripture that with the simple and unsophisticated faith of youth he sought a secluded spot in a grove near his father's home and there he did ask God for wisdom in deciding which one of the church he should join. After a terrifying encounter with the powers of darkness and a fervent prayer for deliverance, he beheld a pillar of light. Of this experience he later wrote . . .

"When the light rested upon me I saw two Personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name and said, pointing to the other, 'This is My Beloved Son, hear Him.'"

Joseph was instructed at that time that he was not to join any of the churches as there had been a universal apostasy, not only from the church but an apostasy of the church.

Upon telling his family and some friends of his miraculous experience, he was surprised at their reactions. Some,

including his parents, believed him, but others were understandably sceptical. It was an unusual claim thought not without precedent.

The Beginning

This first vision constitutes the groundwork of the Church, which was later organised.

If this vision was a reality, then this Church is exclusively the Mormon Church is what its detractors declare it to be, a wicked and deliberate imposture.

If this vision was a reality, then this Church is exclusively the Church of Jesus Christ, for the simple reason that He, the Saviour, personally restored what He in the meridian of time had personally established. This was the beginning of a powerful, vital and progressive religion; one which is definitely Christian.

The Church grew rapidly despite bitter and unrelenting persecution. Many prominent people, including many ministers of other churches, became faithful members of the Church.

Emerson one said, "*Mormonism is the only religion of power and vitality that has made its appearance for the past twelve hundred years. A religion that has transformed a desert into a garden, penetrated every corner of the earth with its message, and established in the hearts of hundreds of thousands a living faith in the doctrine of new revelation from God, and all in the teeth of continued violent opposition, is certainly not to be despised.*"

Rare Human Being

A prominent American, a non-Mormon, visited Joseph Smith in Nauvoo, Illinois, shortly before the prophet's martyrdom and after the tragic event he wrote . . .

"It is by no means improbable that some future text books, for the use of generations yet unborn, will contain a question something like this: 'What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen?' And it is by no means impossible that the answer to that question may be thus written: Joseph Smith, the Mormon Prophet."

"The man who established a religion in this age of free debate, who was and is today accepted by hundreds of thousands as a direct emissary from the Most High—such a rare human being is not to be disposed of by pelting his memory with unsavoury epithets."

This Church is comparatively new among the churches, having been organised in Fayette, New York, in 1830.

However, its basic philosophy, fundamental doctrines, scriptures and organisation are not new. They are all based upon and in complete harmony with the King James version of the Holy Bible.

Mormonism is not an innovation in religious history, it is a restoration of the primitive church. It affirms itself to be the church of old established anew.

Timely Conception

Belief in the restoration of the Gospel necessarily involves the acceptance of the historical fact of a universal apostasy, for if there was no apostasy from and of the primitive church, there was not need of a reformation which was the genesis of Protestantism, or of a restoration by which the Church of Jesus Christ of Latter-day Saints came into existence.

I quote Dr. Thomas F. O'Dea, a Catholic authority and scholar, who has a distinguished academic career at Harvard, who wrote . . .

"The Mormon Church defines itself as a restoration in the latter days of the original gospel of Jesus Christ, which has been corrupted and lost in part for the past 15 centuries. Its restoration is conceived in terms of Christian history . . . It is a new interpretation of Christianity itself. A unique prophet and a unique and timely moment as well as a unique and appropriate place are part of its conception. Mormonism holds itself to have been revealed in the fullness of time.

"The Church has its own history, a record of wandering and persecution, of construction and conquest over hostile elements coming to fruition in the building of Zion in the mountain tops . . . Mormonism lived its Exodus and Chronicles not once but many times. It had its Moses and Joshua. Circumstances had given it a stage upon which its re-enactment of Bible history was neither farce nor symbolic pageant."

Divine Guidance

We are often asked the question: "What gives the Mormon Church such great vitality?"

We answer, Divine guidance and its exceptional organisation resulting in general participation by its members.

There is no paid ministry in the Church. It is composed of and presided over by laymen. The Rev. Frank S. Morley, of the Grave Presbyterian Church of Calgary, Canada, who made a careful study of the Mormon Church, commented:

"The government of the Church is a theocracy, but it's a theocracy in which there is a blend of democracy. I wish I had time to analyse it a little further with you because it is one of the most efficient church governments in the world."

The Church has a unique, though ancient financial system. We accept and practice the law of tithing. Each member, including all officers, voluntarily pays to the Bishop of his ward one-tenth of his increase annually. This money is used for ward, stake and general expenses and for building chapels, tabernacles and Temples, and for the relief of the poor and unfortunate.

Another source of income to the Church and one which is set apart for a specific purpose is the "fast-day offering." On the first Sunday of each month each member of the Church is expected to fast or abstain from two meals. The amount which the two meals would have cost is given to the Bishop and used by him for the benefit of the poor.

The Church has a health law, known as the Word of Wisdom. Members are taught to abstain from the use of liquor and tobacco and all forms of stimulants or narcotics.

We are searching for truth, moral, intellectual and spiritual truth, and attempting to share it as we search.

We affirm the existence of the true and living God. He is the Supreme Being in whose image and likeness man was created. We accept the scriptural account of the creation and fall of man. Through the fall, physical degeneration and death entered into the world. Our life on earth is but one stage of a continuing and eternal journey. The birth of the mortal body does not mark man's beginning, nor will physical death mark the end of his progress.

All things, including man, were created spiritually before they were created temporally. We lived as intelligent beings and as spirit children of God. We had free agency, were endowed with the capacity of choice, but were and are warned, as was Adam, that we must take the consequences of our choice.

The Godhead

In our Articles of Faith, we state our belief in God the Eternal Father, and in His son, Jesus Christ, and in the Holy Ghost. In other words, the Trinity. But we believe they are separate and distinct entities.

This is the first distinguishing and, to some, disturbing doctrine of the Church. We do not subscribe to some of the creeds which declare Him to be incomprehensible, immaterial and without body or parts.

While we agree that finite man cannot fully comprehend God, there is ample scriptural support for the faith that we may progressively increase our comprehension. In fact, life eternal depends upon our knowing Him. Note the words of Jesus, who said . . .

"And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent."

That the three members of the Godhead are separate individuals, physically distinct from one another is evidenced by the sacred records of His dealings with man. One example, when the Saviour was baptised, John recognised the sign of the Holy Ghost: Christ stood before him in a tabernacle of flesh and he heard the voice of the Father acknowledging the Son . . . "This is my beloved Son, in whom I am well pleased."

Resurrection

We accept the New Testament story that Jesus of Nazareth was born into mortality of the virgin Mary, that He lived approximately 33 years in and around Judea. After three years of transcendent ministry He was crucified and

THE AUTHOR—

Elder Hugh B. Brown is Second Counsellor in the First Presidency of the Church. Elder Brown has a great love for this country—a love that is returned by those British Saints who have met him. He filled his first mission to the British Isles from 1904 to 1906. He returned in 1937 to preside over the British Mission, being released in 1939. From 1944 to 1946 he was again British Mission President. He came last year to organise the London, Leicester and Leeds Stakes.



His body was placed in the tomb. The miraculous resurrection of His glorified body broke the bonds of death and made resurrection possible for all men. As Paul said, "*For as in Adam all die, even so in Christ shall all be made alive.*" We believe in the literal resurrection of the bodies of all men.

I quote Dr. James E. Talmage . . . "*The assured resurrection of all who lived and died on earth is a foundation stone in the structure of Mormon philosophy.*"

"*The life we are to experience hereafter will be the result of the life we lead in this world; and as here men exhibit infinite gradations of faithful adherence to the truth, and of servility to sin, so in the world beyond the grave gradations will exist. Mormonism affirms, on the basis of direct revelation from God, that graded degrees of glory are prepared for the souls of men.*"

We do not believe in the deathbed repentance nor in instantaneous salvation. Salvation is an ongoing process, a lifetime endeavour. In fact, an eternal quest. We believe in the efficacy of the atonement of Christ, that He did for us what we could not do for ourselves; that through His atoning blood all men will be raised from the dead, but our individual exaltation will, with His grace, be achieved by obedience to the law and ordinances of the Gospel. A man cannot be saved in his sins, but from them.

Original Sin

We do not believe that salvation may be achieved by mere intellectual assent or acquiescence, or by subscribing to some creed, nor yet alone by the administration of the sacraments. Salvation is an eternal quest where rewards are dependent upon active obedience and where disobedience brings sorrow, remorse and condemnation unless sincere repentance leads to forgiveness.

We believe that there is no other name under heaven whereby man can be saved other than Christ's, but with James we add . . . "*Faith without works is dead.*"

We do not accept the doctrine of original sin as taught by some of the churches, but believe that children are born innocent and if they die in infancy they are saved through the atoning blood of Christ. I read in the Westminster Confession, as modified in 1902: "*All who die in infancy are chosen of God and saved by Christ through the Spirit.*" This was confirmed by Henry Van Dyke, who wrote: "*Presbyterians today believe that all who die in infancy are saved by Jesus Christ.*"

We accept the King James version of the Bible to be the word of God. We teach the Bible, both Old and New Testa-

ments, in our Sunday Schools and urge our members to live by its precepts.

We also have a scripture known as the *Book of Mormon*, which is a sacred record of some of the ancient inhabitants of America. This book was not written by Joseph Smith or by any of his contemporaries, but was written by various authors who lived at the times when the recorded events transpired. To us it is a sacred record because its authors were prophets of God who were instructed by Him to preserve the records for future use.

The *Book of Mormon* is in complete harmony with the Bible and quotes from it frequently. It is a new witness for Christ. Throughout the whole of the book its authors bear fervent testimony that Jesus of Nazareth was indeed the Son of God, the Redeemer of the world.

To the Latter-day Saint, the *Book of Mormon* does not in any way take the place of or substitute for the *Holy Bible*.

Despite bitter persecution and violent scornful opposition to the book, it has been a best seller for over 130 years. It has been translated into 27 different languages and more than 3,000,000 copies have been sold. At the present time we are publishing approximately 400,000 copies of the *Book of Mormon* each year.

Celestial Marriage

To us the marriage covenant is sacred and when solemnised by proper authority it is known as Celestial or eternal marriage. As God is love and eternal, so love is eternal.

The family relationship is intended to be a continuing association throughout eternity. We believe, with Keats, in "*the holiness of the heart's affection.*"

Celestial marriages must be performed in Temples and only worthy members, i.e., those who live up to the standards of the Church, are permitted to enter.

Temples are distinctive and unique within the Church. We build chapels and other Church buildings for public worship, but we reserve the Temples for sacred rites and ordinance work, such as baptisms, marriages, sealings, etc. Temples are generally the most attractive and beautiful buildings in the Church.

We believe in a single standing of morality. Both men and women are required to observe strictly the law of chastity. The commandment, "*Thou shalt not commit adultery,*" applies to all. Promiscuity and all extra-marital relationships are grievous sins in the sight of God and are punishable by excommunication.

Believing as we do that the Church is built upon the same foundation as existed in the primitive Church, viz. apostles and prophets, with Jesus Christ as the chief cornerstone, it inevitably follows, and this constitutes the second basic difference between us and other churches, that we believe in the continued revelation from God through the prophets.

We ask, "Is it possible that religion is the one department of human interest where progress is impossible? Is religion the only human interest which is static? Did Christ intend to leave His Church without divine guidance?"

(Continued on page 117)

PRESIDENT GRANT S. THORN

North British Mission President

writes on

IMPORTANCE OF OUR

SINCE coming to this beautiful green country one year ago and being privileged to witness the great forward surge in missionary activities I am more grateful than ever for my membership in the church and for the opportunity of sharing my testimony with others.

As I hear and read the sweet humble testimonies of those who have recently come into the church. I feel more keenly the pressure of our message and the importance of our witness.

It reminds me of a part of Brother Neil Bradley's editorial in a recent issue of *The Builder*:

"Throughout history people have given their all for a cause or a belief. I think now of this nineteen year old French girl, Joan of Arc, who while two fires were being lighted around the stake to which she was chained, was given the chance to save her life by renouncing what she believed. In choosing the fire above her freedom she said, 'The world can use these words. I know this now, every man gives his life for what he believes. Every woman gives her life for what she believes. Sometimes people believe in little or nothing, and yet they give their lives for that little or

nothing. One life is all we have and we live it as we believe in living it, and then it is gone. But to surrender what you are and live without belief is more terrible than dying young.'

No man is great for himself alone. He is great because of what he believes in and stands for and lives for. The most humble of us can stand for the greatest things. We are great for what we may become and we become tomorrow what we think today."

It's a humbling feeling to know that we are a witness. Someone once said that "a man is not a witness against something because that is only incidental to the fact that he is a witness for something and that a witness, in the true sense of the word, is a man whose life and faith are so completely one that when the time comes to step out and testify for his faith, he does so disregarding all risk and accepting all the consequences."

The challenge is now before every member of the church to stand out and testify for his faith, to bear witness of the Restoration of the Gospel.

It isn't easy, many times, for people to come into the church, for if they do they often must give up their friends and many times even their own families turn against them.

MY TESTIMONY

I SUPPOSE that ever since I was a teenager, I have tried to get nearer to God. As a young girl, I attended the Church of England, and now I realise that I must have been blindly searching for a glimmer of truth and understanding of the Bible and God's will.

During the war years I was still quite young. The blitz on the city of Norwich left many of the nearby houses and streets bombed and in utter ruin. My parents moved house

with my young sister and I into the country, thinking that it would be safer for us.

On arriving in this country village, my mother's first thought was to attend the village church, but there she received a rather frosty welcome and didn't feel God's presence at all. She didn't feel too happy until a friend took her to the Salvation Army. I and my sister went with her, and soon I began to wear the uniform and tried to live a good life. I was happy up to a point, but not completely satisfied inwardly; I still felt restless. I carried on in this way until my parents moved to live in my father's birthplace near

Ipswich. After being there with them for some time, I eventually returned to Norwich to get married.

★ ★

Oddly enough, though houses were very scarce, we obtained a small house, which happened to be right opposite to the old church which I attended as a child. And so, when the first child was born and was old enough, we sent her across the road to the church and Sunday School and the same with the second and third child. I attended when I could.

During the months and years that followed, I was very unhappy. This eventually led to my having a nervous

WITNESS

But these are they who can take comfort in the words of the Master . . . *"Think not that I am come to send peace on the earth: I came not to send peace but a sword.*

"For I am come to set a man at variance against his father and the daughter against her mother and the daughter-in-law against her mother-in-law. And a man's foes shall be they of his own household. He that loveth father or mother or daughter more than me is not worthy of me—He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

Listen to the witness of one who had just such an experience of having his own household turn against him:

"If any man should doubt the truthfulness of the Church of Jesus Christ of Latter-day Saints, then I say let him read my testimony or ask me for proof of the truth then I will freely and gladly testify that this church is the only one and living church on the earth in these latter days, and if any man believeth then truly he will inherit the power and the glory of the Kingdom of God."

This work is true and it is my hope and prayer that our work and our efforts will be acceptable to Him who gave us our most priceless possession our membership in His church.



President Grant S. Thorn.

by SISTER W. CULLINGFORD, of the Norwich Branch

breakdown. I never completely threw off my nervousness and my terrible depressions.

Last year my 12 years old daughter became very ill with rheumatic fever. One morning, while she was slowly recovering from her illness, I heard a knock at the door and thought it must be the doctor. I hurried to open it and there stood two young men. One of them asked if they might step inside and tell me about the Church of Jesus Christ of Latter-day Saints.

Now, we have lots of religious bodies come to our doors in this district, and so as I really was quite busy, I opened my mouth to say, "I'm

so sorry; I'm really too busy," but, to my amazement, I heard myself say, "Yes, please come in."

★ ★

They came inside and opened with prayer and proceeded to speak to me of many wonderful things and of the Prophet Joseph Smith. I found it very difficult to grasp some of the things that they told me in that and the next meeting, and those following, as some of the theories I had never heard before and I was puzzled. But I read the pamphlets, and I was very much impressed with the Prophet Joseph Smith and his story, and I prayed

about it, as I had promised.

At the second meeting with the missionaries, my husband refused to be convinced and remained quite sceptical and is still of the same mind today. When I decided that I really wanted to be a part of the true Church of Jesus Christ and to serve God in the only obedient and true way possible, he willingly allowed me to be baptized but, for some weeks, was emphatic in his refusal to allow the children to leave the Church of England to be baptized in the Church of Jesus Christ of Latter-day Saints.

(Continued on page 119)

FROM THE TEMPLES OF OUR LORD

No. 2: SALT LAKE

Married for Time and Eternity

“**M**ARRIED in the Salt Lake Temple” . . . it adds a touch of wonder to the wedding notices of many young Latter-day Saint couples and during the Cupid months of June and September this means as many as 79 couples a day.

Only those who have proved themselves worthy through righteous living and who can obtain recommendations from their Bishops and Stake Presidents are eligible to enter the Temples of the Lord, the only places on the earth where Celestial Marriage can be performed.

And for the countless friends of those couples who get married in a Temple, this standard of worthiness must also apply, for they cannot enter a Temple to witness a wedding without a recommendation from their Bishops.

On the great day the pledged couple first receive their endowments . . . obtaining all the gifts and grants of the House of the Lord, which entitle them to all the promises made them by our Heavenly Father, dependent, of course, on their faithfulness to the promises they have made unto Him.

Prior to the marriage ceremony, the couple are counselled and admonished concerning the sanctity of the covenants they are about to enter into both between themselves and their Heavenly Father. Such counsel and admonition varies with the officiator, but it usually includes sweet reminders of continual obedience of the laws and conditions that made it possible for them to attend the Temple; and the ultimate glories and blessings that will be theirs if they continue on the same righteous highway.

Whenever I have been chosen to officiate, I endeavour to impress the couple with the significance of Eternal Life, as compared with the very brief period we live in this span of life here on earth.

By PRESIDENT WILLARD R. SMITH
of the SALT LAKE TEMPLE

Most Christians know full well that when the Spirit enters into this mortal body, through the process of birth, at the longest it is only a very short period before the eternal, everlasting part of us—the Spirit—leaves this earthly tabernacle and returns back home from where it came, “unto God who gave it” (Eccles. 12); there to inherit the richness of all His Kingdom, heirs to all He has, and joint heirs with His only Begotten Son in the flesh, Jesus Christ.

There we become like unto our Heavenly Father. He in very deed the father of our spirits, and we in very deed His sons and daughters; and through our faithfulness entitled to all the glories and blessings a loving Father can grant unto His children.

This is the place the Apostle Paul envisioned when he said: “Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, the things which God hath prepared for them that love Him.”

In this finite, mortal place, man cannot conceive of or comprehend the glories promise unto us.

To me it seems somewhat typical of the expression we often hear or make ourselves after we return home from a long, pleasant and enjoyable trip abroad: “The best part of the whole trip is getting back home,” and I am sure the best part of our life’s journey here below will be returning back to our heavenly home, there to enjoy the companionship of our loved ones in family reunion, and re-live for ever—never again to be separated—the joys and happinesses we learned to cherish so much while here below.

Here we see the true purpose and objective of coming to this world: the ultimate reward and crowning exaltation; back home again from where we came; there to be like unto our Father, with the same creative forces and powers possessed by Him, which He gained through progressive experiences and which we, His children, have the same wondrous opportunity and privilege of now attaining.

Once we are convinced of the goal and destiny which is ours to reach, it is certainly inconceivable we would do or



President Willard R. Smith.



fail to do anything in this very brief momentary life span which might hinder or interfere with our gaining the fulfilment of our Father's greatest promises and blessings to His children.

After I have even poorly painted this glowing picture of eternal life, I commend the couple for making preparation to enter the House of the Lord and here be wedded in accordance with the divine plan of a loving Father, for Time and all Eternity, and not just "until death do we part," or "so long as we shall live."

I hope I may not be considered disrespectful of our Christian and other friends; but to me a kind, gracious Heavenly Father would not merely grant to His beloved children the joys, happiness and blessing which are of so much value and worthwhileness in this-so-to-speak momentary span of life (not a second compared with the eternities) "until death do we part," and then deny them to us and fail to continue them to us throughout life eternal—never to end, unending existence. Would that be fair and equitable at the hands of a kind, merciful Father?

Can you distinguish much difference between the proposal of a suitor for marriage, say for one year, or five years, than that proposed by all the churches of the world (so far as I know) "until death do ye part"? In other words: "Ye shall part at death, and no promises are made to you for the hereafter, of that which has meant so much to you here—and with no promises made, nothing can be expected."

How different are the marriages performed in the

Temples of the Lord, where that power and authority spoken of by the Saviour as having been given by Him to His Apostles: "The right to bind on earth, and it shall be bound in heaven (Matt. 16 : 19) has been restored to the earth through those who held such authority in the meridian of time, and who exercise it in the marriage ties now in uniting them together "not until death do ye part", but for all time and eternity, where we shall have the sweet companionship of husband and wife, mother and father, children and loved ones.

Surely to reach this high goal, it is worth making any kind of an offering or consecration or dedication that this brief life might be confronted with.

Does this not give us a better understanding of what Paul said (1 Cor. 11 : 11): "Neither is the man without the woman, neither the woman without the man, in the Lord."

*To every man there openeth
 A choice of way to go;
 And the high soul takes the high road
 And the low soul takes the low,
 And in between on misty flats,
 The rest drift to and fro;
 But to everyone there openeth
 A high way and a low,
 And everyone decideth
 The way his soul shall go.*

John Oxenham

MAY 15, 1829

RESTORATION of the PRIESTHOOD

By the Presiding Bishop
JOHN H. VANDENBERG



The Susquahanna River, in which Joseph Smith and Oliver Cowdery baptised each other after receiving the authority from John the Baptist.

MAN'S adventures into space are commendable efforts to understand the basic laws of the universe and of life. Ever since man was placed upon the earth, he has hungered for more and greater knowledge; he will never be satisfied with what he knows; he will ever be curious about that which is beyond his present intelligence.

Whether man knows it or not, whether he acknowledges its truth or not, his urge for knowledge is the built-in guarantee that, one day, man *may* become like unto God who so unselfishly designed and endowed him. Man has only to make the same intelligent use of all knowledge, as did God, to become like Him.

"The glory of God is intelligence, or, in other words, light and truth." (Doctrine & Covenants, 93: 36). The more "light and truth" man acquires, and uses intelligently, the greater the glory for both man and God.

Only One Way

Man is increasingly expanding the perimeter of knowledge against the unknown. But, there will ever remain one endowment which will bring within his range the knowledge and power he instinctively seeks.

No man will ever acquire sufficient knowledge for the full expression and exercise of his potential powers, in righteousness, without the blessings and endowments of the Holy Priesthood. It is impossible.

For instance, man may acquire all the knowledge about this earth and outer space that his mind can retain and use, but he will never, neither here nor hereafter, create and place a planet in orbit without the powers of the Holy Priesthood. Why? God Himself did not do it, and could not have done it, without the Holy Priesthood.

"In the beginning was the Word, and the Word was with God, and the Word was God.

"The same was in the beginning with God.

"All things were made by him; And without him was not anything made that was made." (John 1: 1-3).

Why "was not anything made" except by God? "Because only He knew how to exercise the powers of creation, which powers are inherent in the divine essence of the Holy Priesthood.

The sun, moon, and stars; the earth, grass, herbs and fruits, man himself, every living thing, are all the products of God's creative genius.

Power of God

The unchangeable laws which govern His creations attest the inseparability of priesthood and Godhood:

"We have conferred upon us the eternal priesthood, by which our Heavenly Father has created all worlds and redeemed all worlds and has performed all His works from eternity to eternity." (Wilford Woodruff, *Journal of Discourses*, Vol. 23, p. 329).

President John Taylor adds a definition to priesthood which describes some of its blessings to man on the earth:

"It is the power of God delegated to intelligences in the heavens and to men on the earth . . . it is the intercourse and communication of the priesthood in heaven that gives power, life, and efficacy to the living priesthood on the earth, and without which they would be as dead and withered branches: and if any man has life, it is by the power and life of the priesthood, the gift and power communicated through the regular channels of the priesthood, both in heaven and on earth." (*Millemlial Star*, Vol. 9, No. 21, pp. 321, 323).

"The life and power of the priesthood" is vested in those whom the Lord has called to stand at the head of His Kingdom, His Church, upon the earth in this dispensation. Their concern, as the agents of heaven, is the salvation and exaltation of man. Authorised and living prophets, seers, and revelators are as energised by the priesthood of God today as when their predecessors in the ministry were appointed by Christ nearly two millenniums ago.

Apostasy

The divine Church of Jesus Christ will always have prophets, apostles, evangelists, pastors, teachers of righteousness "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ." (Eph. 4: 11-13).

It was sad for the peoples of this earth when disobedience, indifference, perversion of truth, and the changing of gospel ordinances sowed the seeds of universal apostasy from the Church which Jesus had established during His ministry. The Church fell apart, disintegrated, because, ultimately there was not one mortal man who held the priesthood of God to provide divinely authorised leadership.

The prophets and apostles whom Jesus ordained to the priesthood and appointed to lead His Church had, for the

most part, been put to death as the Saviour had predicted (Matt. 24: 9-12). They were not replaced except by unauthorised appointments which made their ministries ineffectual before God.

The Prophet Amos predicted there would be "a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord." (Amos 8: 11). According to Isaiah, "The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinance, broken the everlasting covenant." (Isa. 24: 5).

The Apostle Paul was given knowledge concerning the universality of apostasy:

"For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears;

"And they shall turn away their ears from the truth, and shall be turned unto fables." (2 Tim. 43: 4).

Jesus knew that apostasy from the truth would be so complete that whosoever would kill the saints and His ordained leaders would actually think "he doeth God service" (John 16: 2).

A Restoration

Since there was, in direct fulfilment of prophecy, a universal apostasy from the gospel and a complete breakdown of the Church established by Christ, there had to be a restoration of the gospel before the inhabitants of the earth could again enjoy its blessings.

We bear witness to all the world that the gospel is here and that its holy ordinances are again administered under the inspired leadership of divinely authorised prophets and apostles who Paul declared were appointed to lead the Church "Till we all come in the unity of the faith."

The Apostle John knew there would, one day, have to be a restoration of the gospel. He was given a vision of that restoration and specified how it would be accomplished:

"And I saw another angel fly through the midst of heaven, having the everlasting gospel to preach unto them that dwell upon the earth . . ." (Rev. 14: 6f).

It is especially worthy of our attention that John's prophecy was as much the prediction of a complete apostasy from the truth as that there would be a restoration of the gospel by an angel. Obviously, the gospel would have to be taken away from the earth before it could be restored to the earth.

Visit of Moroni

The angel who was to bring back "the everlasting gospel" was Moroni, who first appeared to Joseph Smith the night of September 21, 1823. In three separate interviews during that night, and one the following morning, the angel told Joseph "that God had a work for [him] to do." The eighteen year old youth was given detailed instructions on the great part he would play in the restoration of the gospel.

The angel informed Joseph Smith that gold plates had been buried in a hill near Manchester, New York. The

plates contained "the fulness of the everlasting gospel" and were ultimately to be translated and published. Joseph was commanded to go to the hill which he did on September 22, 1823. He found the stone box in which the plates had been hidden since Moroni had deposited them there about A.D. 421.

The angel instructed Joseph to visit the hill on that same day during each of the next four years. On his last annual visit, September 22, 1827, the angel delivered the plates to Joseph Smith for translation. The completed translation of the ancient records of the people on the American continents, became known, and it now known, as the *Book of Mormon*.

Solemn Prayer

During the spring of 1829, Joseph Smith was translating the gold plates and Oliver Cowdery was recording the translation in the prophet's home in Harmony, Pennsylvania.



THE AUTHOR

Bishop John H. Vandenberg was called to serve as Presiding Bishop at the October Conference in Salt Lake City last year.

They came upon the subject of baptism for the remission of sins.

Apparently, Joseph and Oliver felt the need for instructions from the Lord on this matter because the ordinance of baptism had been so corrupted as to have many forms and confusing interpretations. They resolved that they would enquire of the Lord.

Accordingly, May 15, 1829, they walked only a short distance from the prophet's home to a wooded area on the verdant banks of the quiet Susquehanna River. They knelt together in solemn prayer. Little did they realise how the answer to that prayer would constitute one of the greatest mileposts in the history of mankind. Oliver Cowdery described the answer which they received:

"On a sudden, as far from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory and delivered the anxiously looked-for message, and the keys of the gospel of repentance. What joy! what wonder! what amazement! While the world was racked and distracted, while millions were groping as the blind for the wall, and while all men were upon uncertainty as a general mass, our eyes beheld—our ears heard. As in the 'blaze of day;' yes, more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the centre, and his words, 'I am thy fellow servant,' dispelled every fear. We listened, we gazed, we admired! 'Twas the voice of an angel from glory—'twas a message from the Most High, and as we heard we rejoiced, while His love enkindled upon our souls, and

we were rapt in the vision of the Almighty . . ." (Doctrine & Covenants, Vol. 1, p. 43).

He was John the Baptist who stood before them as the "angel from glory." He was the same John who had been beheaded on orders from Herod to satisfy the request of the wicked Herodias and her daughter. (Matt. 14: 1-12). He was risen from the dead! John laid his hands on the heads of Joseph and Oliver and conferred upon them the Aaronic Priesthood in these words:

"Upon you my fellow servants, in the name of Messiah I confer the Priesthood of Aaron, which holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins; and this shall never be taken again from the earth, until the sons of Levi do offer again an offering unto the Lord in righteousness." (Doctrine & Covenants, Section 13)

Oliver Cowdery concluded his description of the restoration of the Aaronic Priesthood as follows:

"The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me, past description, and I shall ever look upon this expression of the Saviour's goodness with wonder and thanksgiving while I am permitted to tarry, and in those mansions where perfection dwells and sin never comes. I hope to adore in that day which shall never cease."

Keys of Priesthood

When John the Baptist conferred the Priesthood of Aaron on Joseph Smith and Oliver Cowdery, he told them that this priesthood held the keys, (1) "of the ministering of angels," (2) "of the gospel of repentance," (3) "of baptism by immersion for the remission of sins."

It does not follow, however, that everyone ordained to the Aaronic Priesthood receives the "keys" which were given to Joseph Smith and Oliver Cowdery by John the Baptist. Only those who preside over the Aaronic Priesthood hold the "keys" of that priesthood.

Therefore, under the direction of the First Presidency, the Presiding Bishop of the Church, as president of the Aaronic Priesthood in all the world, holds the keys of that priesthood as they were conferred on Joseph Smith and Oliver Cowdery on May 15, 1820. Counsellors to the Presiding Bishop share, with him, the responsibilities of his presidency and the keys of the Aaronic Priesthood.

Under the direction of the First Presidency, and of the Stake Presidency, the ward Bishop is president of the Aaronic Priesthood and holds the "Keys" of that priesthood in the ward over which he presides. The Bishop's counsellors share his presidency and the keys of the Aaronic Priesthood as members of the ward bishopric.

This means that the Presiding Bishop and his counsellors on the general level, and the ward Bishop and his counsellors on the ward level, hold "the keys of the ministering of angels, and of the gospel of repentance, and of baptism by immersion for the remission of sins" in their respective presidencies. By virtue of these "keys", they have the right to the personal assistance of the angels of heaven in their Aaronic Priesthood administrations.

Pertaining to the bearers of the Aaronic Priesthood, while they do not hold these specified keys, they may enjoy the ministry of angels, if necessary, in the performance of their personal obligations, their personal conduct in the ministry. They also have the right and the responsibility, when appointed, to preach the gospel of repentance, and priests to baptise by immersion for the remission of sins.

Zacharias, a priest, and his wife Elizabeth, were old when they thought upon their long lives together without sons or daughters. They had prayed for years for a child but there was no answer of God.

In spite of their disappointment, they both remained faithful to every trust and walked "in all the commandments and ordinances of the Lord blameless."

One day as Zacharias "executed the priest's office before God in the order of his course, . . . there appeared unto him an angel of the Lord standing on the right side of the altar of incense." The aged priest was troubled. "But the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John" (Luke 1:5-13ff). The angel referred to the coming birth of John the Baptist.

In this sacred experience which came to the priest, Zacharias, while ministering in the temple in Jerusalem, we have a perfect example of "the ministering of angels." Zacharias held the "keys" of the Aaronic Priesthood as a literal descendant of Aaron. He was, therefore, entitled to receive intelligence from the Lord through an angel.

Anniversary

May 15, 1962, will mark the passing of one hundred and thirty-three years since the restoration of the Aaronic Priesthood by John the Baptist. May 15, 1829, was an eventful day in the history of mankind. Man was again authorised to represent God in the righteous exercise of the priesthood. A closer and more meaningful affinity was again established between God and man.

The thick darkness of apostasy which had, for centuries, covered the earth and the inhabitants thereof was broken up, dissipated, by the rays of living light from heaven above. The heavens were no longer sealed. Mankind stood in the dawn of a brighter day.

But even the dawn soon gave way to the greater rays of divine light when, during June 1829, the higher priesthood of Melchizedek was restored to Joseph Smith and Oliver Cowdery by Peter, James and John.

In possession of the necessary keys of the Holy Priesthood for the organisation of the Kingdom of God upon the earth, the Prophet Joseph Smith organised the Church of Jesus Christ of Latter-day Saints on Tuesday, April 6, 1830.

With the Church organised under divine authority the world almost immediately began to feel the impact of the restoration of the priesthood.

Oliver Cowdery, on the following Sunday, April 11, 1830, delivered the first public address after the Church was organised. Six baptisms followed. One week later, April 18, 1830, seven more were baptised.

During the same month, the Prophet Joseph Smith performed the first miracle in this dispensation through the



The Statue in Temple Square, Salt Lake City, depicting the Restoration of the Aaronic Priesthood by John the Baptist to Joseph Smith and Oliver Cowdery.

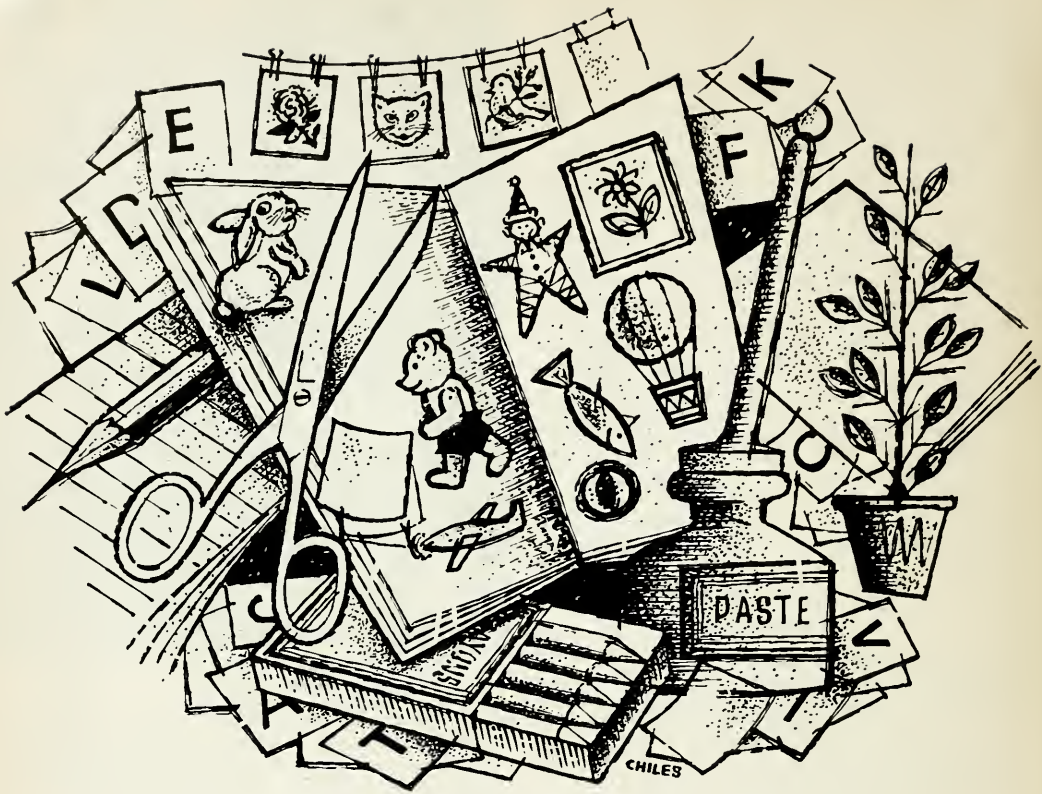
power of the priesthood. While attempting to pray for strength from the Lord, Newel Knight was ferociously seized upon by an evil spirit. He pleaded with the prophet to cast the evil spirit from him. Joseph said, "If you know that I can, it shall be done."

Immediately, the prophet "rebuked the evil spirit in the name of Jesus Christ and commanded him to depart." Newel Knight, a non-member at the time, testified "He saw the evil spirit leave him and vanish from his sight." He and several more were baptised during the last week in the following month.

The first missionary journey in the Church was undertaken in June 1830 by "Samuel H. Smith, brother of the prophet Joseph Smith. As an indirect result of this first mission Brigham Young was attracted to the Church through the reading of the Book of Mormon."

We could go on almost endlessly to demonstrate the results of the restoration of the priesthood and the organisation of the Church. But this must suffice.

Man will make explorations into space. But all of his combined discoveries are of a temporal nature without the power to exalt his soul or the souls of men in the kingdom of God. Man may reach the highest exaltation only as he discovers God through living the gospel of Jesus Christ and through learning how to function under the divine commission of the Holy Priesthood.



Ideas for Rainy Days

MANY'S the time, I'm sure, that your small children, sick in bed or shut in on rainy days, have confronted you with the major question: "What can I do now, Mummy?"

And, as you know so well, it's almost impossible to come up with a bag of new tricks every time you hear the call for action.

Your solution? A lot of pick-'n-choose fun prepared in spare moments or ideas mentally tucked away for these times. Here are several very helpful answers to that No. 1 question . . .

PAPER-BAG PLAY offers many amusing, yet quiet activities. Cover a white paper bag with interesting crayon or cut-out pictures of animals, flowers, etc. Then tuck inside little treasures, such as a new colouring book and a new

By Sister **SARA TANNER**

box of crayons, small penny toys wrapped individually, or several easy-to-play tricks or puzzles. Tie with a fancy bow of ribbon and hide for a sick-time surprise.

Another idea is a **PAPER-BAG GARAGE**. Place several tiny plastic cars in a stiff bag and hide it away. Come a "stay in bed" time, bring out the paper bag and the bed-cover roads will make delightful speedways for happy hours of car playing.

INSTALMENT FUN is especially nice for youngsters in bed over a period of measles, etc. Since the days seem to stretch endlessly, plan different daily surprises by using several activities in instalments. For instance, divide the pieces of a new, large-piece jigsaw puzzle into several groups. Place each group in a sealed envelope, and then on several consecutive days give out an envelope until the

puzzle is finished. Large Christmas cards or pretty magazine covers make nice puzzles for this purpose.

Try a SPONGE GARDEN to fascinate your tiny tots. Wet a coloured sponge and place it in a flat dish beside the bed. Sprinkle lightly with any small garden seeds. Keep the sponge moist, and the fun comes from watching for the tiny green shoots that will spring from the holes in a few days.

WONDERFUL NEWS for all Sisters, from now on we are to have our own pages in the *Millennial Star*.

Without trying to compete with the "Relief Society Magazine," which naturally cannot carry all the material received from the various countries, we would like your ideas, hints, poems, news and achievements—items that apply to us in the British Isles. We are sure you have them and now is your chance to share them with others, so that we can all progress.

We are always needing new ideas to stimulate growth, so if you have had a successful social, new ideas for work meeting or other project that is different from usual, let us know then we will all benefit.

A regular feature on these pages will be articles by Sister Tanner—the first one is printed here—the rest is up to *YOU*, let us know what you would like.

TREE DECORATING is never-ending fun for children. For a sick child, place a card table on the bed with two legs unfolded to reach the floor. Place a small branch in a flower pot and wedge tight with packed newspapers. Set on the table within reach of the child a box of decorations, bits of cotton, strips of foil, coloured crepe paper, costume jewellery, etc., for the fanciest tree imaginable.

CATALOGUE CUTTING is fun for the sick or well as there are so many fascinating things to cut out. Provide a wastepaper basket and make a neat magazine file for paper-doll people and other cut-outs by folding every other page one-third over into a pocket. Glue side edges to hold.

CLOTHES-LINE DISPLAYS give a child in bed a chance to pin up her favourite cut-outs and get-well cards. Fasten a sturdy string line to two wooden strips and stretch the line across the bed, anchoring the strips between the mattress and the bed rails. Supply a box of coloured clothes-pegs and a box of pin-ups and you will see fun for hours as your youngster arranges and changes her clothes-line display.

A SCRAPBOOK DIARY offers a sick child a chance to keep a picture record of his days in bed. Save magazines for his cut-outs. Help him find pictures of a child in bed, food that he has eaten, pets, pictures of doctors and nurses, and other things associated with sick-bed activities.

Whether your child picks this or chooses that, you can be sure that a little well-planned preparation on your part will save precious time and tempers later. And it will happily help to solve your shut-in's "What can I do?" problem.

Cheese Parties and Hot Punch

WHAT refreshments shall we serve at our next social? An old cry we all know, so how about a *CHEESE PARTY*. They are the latest craze and very easy to prepare.

All you need is a variety of cheeses, $\frac{1}{2}$ lb. of each, sliced or diced as you prefer, attractively arranged and named on small dishes or coloured plates surrounded by all kinds of savoury biscuits, crusty Vienna rolls and brown bread and butter, and, of course, plenty of pickles—red cabbage, piccalilli, branst, mixed pickles and, especially for the brethren, lots of pickled onions.

For a centre-piece, make a hedgehog from cubes of cheese and pineapple speared together on savoury sticks and stuck into half an apple, grapefruit or potato.

Then for something different to drink . . . we have had many requests for the Hot Punch served at the opening of Deseret Enterprises, Ltd., so here it is . . .

HOT PUNCH

(submitted by Sister Jenson, Norwich District).

2 cups sugar; 2 cups water. Boil together to make a simple syrup.

Add 4 pints water, 2 cups tinned orange juice, $\frac{1}{4}$ cup lemon juice; add flavouring when heated to serve.

1 teaspoonful vanilla essence.

1 teaspoonful almond essence.

Note: 1 cup=8 ozs., and you must use tinned orange juice.

The cost is approximately 7d. per pint. Delicious either hot or cold, or even without the flavouring for those who do not like almond.

QUICK AND EASY BROWNIES

8 ounces brown sugar
4 ounces melted butter or margarine
8 ounces sifted flour
 $\frac{1}{2}$ teaspoonful salt
6 tablespoons cocoa
4 ounces chopped nuts or coconut
2 teaspoons milk
2 eggs

Put all ingredients in a bowl, stir until mixed. Bake in greased pan at 350 degrees for 20 minutes. Ice if desired.

M.C.

THIS IS THE PLACE (continued)

This traditional love of culture among the people of Salt Lake City is expressed in many ways. The Tabernacle Choir is, of course, world famous. Its members are all amateurs. Every day, and twice a day in summer, organ recitals are given in the Tabernacle.

All children, or so I was told, learn a musical instrument of some kind and there are few trumpet, trombone, flute or clarinet players who haven't served their term in the school orchestra.

And it isn't only in the arts that the citizens of Salt Lake excel. Apparently of all the names listed in the Science "Who's Who" of America, a greater percentage graduated from the University of Utah (which is in Salt Lake City) than from any other University.

One of the most impressive scenes is gained from climbing the mountain roads north of the City. There, way beyond and above the Capitol you can look down into the valley and see one of the most awe-inspiring sights in the world. As far as the eye can see the valley, completely surrounded by mountains, often snow covered, is a patchwork of irrigated fields. Directly below is a network of orderly tree-lined avenues that from the streets of the town, the buildings looking, from this distance, no larger than toy models.

Deep in the mountains, among its highest peaks, are the city's playgrounds. In winter there is skiing and a ski lift that vies with some of the best to be found in Europe. In summer the ski lift will carry you to the mountain top.

The ride is a great experience. A small red cable chair carries you up and up. With nothing to keep you seated but a simple leather strap and your own will power, you are suspended thousands of feet above the ground for what seems to be hours but what is in fact about ten minutes. What starts out as a terrifying experience soon develops into a gentle but thrilling ride.

After you have descended and you look back on the trip you find that what impressed you most was not so much the height nor the beautiful scenery but the uncanny silence; but the silence alone without the scenery and the suspension between heaven and earth would, of course, be quite meaningless.

For those who have no head for heights there is always the Great Salt Lake. Here the water is so salt that nothing can live in it; but you can bathe in it, that's if you don't mind trying to swim in water that is so buoyant that it is impossible to sink. For more orthodox swimming it is necessary to go to a fresh water pool.

But beautiful streets, grand views and lordly buildings are only the skeleton of a city. Its flesh and its life blood are the people who live in it.

Most of the people who live in this great Western metropolis are Mormons. Mormons, of course, built this city, as everybody knows. Before I visited Salt Lake I had read a lot about Mormons, about Joseph Smith and Brigham Young and the great trek to the West in the days of intolerance and persecution. I was interested in these people not only because of the important part they played in American

NEXT MONTH

- Reports from the Spring Conference



- Ezra Taft Benson writes on 'Debt'
- Learning to Sing with Jean Taverner
- Special Features and News Items

history but also because I knew so many of them had their origins in Great Britain.

I do not know what I expected to find when I saw Salt Lake City, for the first time. I was most impressed by the appearance of the city. I hadn't imagined it to be so handsome. But the people "these strange people" as so many historians refer to them, what was I to expect of them? What would they be like?

I found them to be among the kindest and most hospitable people I have met. I was very impressed by the way their religion entered into and governed their daily lives. I was impressed by the way they deliberately donated their spare time to helping their Church and each other. I was impressed by the results that co-operative effort can bring, not only in building such edifices as the Temple or the Tabernacle or in laying a railway, but in personal relationships as well.

I was very impressed by the fact that although Salt Lake City was founded and built by the Mormon Church, churches of every other religion flourish in the city. I was impressed by the tolerance that is shown towards other faiths. I was impressed by the good nature of the people that lived there, by their kindness, their cheerfulness and their industry.

But perhaps the best tribute to Salt Lake City and its people came from our guide, "How do you like living in Salt Lake City?" I asked him. "Me? Why I wouldn't live anywhere else in the world," he replied. He was not a Mormon but a member of the Greek Orthodox Church.

Servicemen and the Church

BY EXAMPLE

*By Chaplain (1st Lt.)
James R. Palmer, U.S.A.F.
Servicemen's Co-ordinator,
West European Mission*



BERT had been a young gang leader for some years and then one Saturday night he visited a little, tumble-down shack which housed the Church of Jesus Christ of Latter-day Saints in Porto Alegre, Brazil.

That evening, Bert felt a friendliness and warmth which he had never before encountered. In the next few months, he studied the Gospel, repented of his sins and was baptised.

As the months progressed the time came for him to enter the military service of that great nation. He was chosen, because of his great physical strength, as one of five hundred men out of over 5,000 to be a special policeman in the State of Rio Grande do Sul.

This, however, was not what Bert wanted. He had always wanted to conquer his fears and rule his mind. One of these fears was jumping out of an aeroplane and parachuting to the ground.

So, with the idea of conquering this fear, Bert decided to leave his home and travel some 2,000 miles to Rio de Janeiro to join the paratroopers of Brazil.

Upon arriving in Rio, he looked for the Church, found it, and became very active. At one time, he was MIA Superintendent, Supervisor of Branch Teaching, 1st Counsellor in the Sunday School and taught several classes in addition to his military training and duties.

As the weeks and months proceeded, Bert was moving higher and higher up the list towards the top paratrooper of Brazil. Fellows began to ask why he didn't joint with the others to drink the little cups of hot, black coffee. He explained that he was a member of the Church of Jesus Christ of Latter-day Saints, and we had been told through revelation that coffee is no good for us. He also mentioned that scientists are now saying the same things.

There was sneering and laughing, but everyone noticed that Bert had more energy and his mind seemed to be more alert. Finally enough attention was focused on him, and word came down from officials that lemonade would also be served at the coffee-breaks.

One man, starting out in a very insignificant position, had changed the thinking of these paratroopers. Bert was chosen as the first of his group to jump from a plane, and became top man in the whole unit.

WHAT IS MORMONISM? (continued)

For ourselves, because of our faith in the universal and unchangeable love of God, we cannot believe that His Church in one dispensation would be blessed and led by what in television parlance might be termed "live" revelation and in other dispensations leave a distraught and imperiled world with only the recorded messages of ancient prophets.

We believe that revelation, both "live" and recorded, is now and will continue to be available to men. Whenever the Lord has recognised His Church, He has given through His prophets messages of warning, instruction and guidance.

The Church of Jesus Christ was established and is now directed by revelation, and that fact is largely responsible for the appeal which this new Church makes, and when I say "new" I wish to emphasise again that to us it is not new but a restoration of that which was.

The present and urgent need for continued revelation in this age of communism, atheism, godlessness and the spirit of the anti-Christ becomes more apparent when we realise that revelation gives us our most conclusive proof that there is a Divine Being, which fact is being savagely denied by the communistic world.

I should like to add one word by way of testimony. In my heart I have a conviction that this is the Gospel of the Lord Jesus Christ, that it has been restored in our day, that God is a reality. I know that He lives, I know that Jesus is the Christ, the Son of God, and that there is no other name under heaven by which men can be saved.

I say that in my age, with, as you might say, one foot in eternity, knowing that I shall have to give an account for what I say and I repeat, in His Holy Name, that I know He lives and I thank God for that knowledge.

NEWS FROM STAKES AND MISSIONS

THE newly-completed Wythenshawe Chapel was the venue for a banquet celebrating the 120th anniversary of the foundation of the Relief Society.

The event was organised by the Manchester Stake Board of Relief Society and the banquet was followed by a tableau depicting the growth of the society from its initial stages up to the present day.

Husbands of the sisters were invited to the banquet, at which all the food was served by Priesthood members. The long tables were artistically bedecked with beautiful flower arrangements of blue irises and golden daffodils (the Relief Society colours), with red tulips to add contrast. Music by the Tabernacle Choir added a sacred, refined atmosphere to the evening.

The Manchester Stake President, President William Bates, welcomed the 160 guests, and after prayers, Sister Bates was presented with a corsage

and President Bates with a carnation.

During the meal the Relief Society 1st Counsellor, Sister Dorothy Shorrocks, proposed a toast to the worldwide organisation of Priesthood. Bishop Walter Weston, of the Manchester Ward, responded, adding his gratitude to the sisters of the Church for their service.

Before the tableau, Sister Woodruff, the Relief Society President, presented awards of R.S. brooches to the winners of the short story and poem contest. Sister Peacock, of Liverpool Ward, wrote the winning poem, and Sister McQuade, of Rochdale, won the short story competition.

The Oldham Singing Mothers introduced the tableau with a song entitled, "Give a Helping Hand," and Sister Shorrocks was the commentator.

The six scenes depicted were: 1, The first Relief Society meeting; the period costumes were made by sisters of the Rawtenstall Branch; 2, Pioneers travelling across the plains; 3, A Visiting Teacher lesson as given today; 4, Class leaders representing Work, Literature, Theology and Social Science; 5, The Nine Presidents of Relief Society from initiation to the present day; and 6, Summary of the tableau.

Sister Vernon, the Stake Relief Society Chorister, arranged the hymns, and additional musical items were given by Sister M. Boswell and Sister Peacock.

The evening's entertainment was concluded with dancing.

THE Branch President of the Lowestoft Branch was forced to vacate his office recently, the branch members had decided that it was the best room in their Chapel house to convert into a grocery shop.

This was the first major venture of this kind by the Lowestoft Branch, although they had previously run a sweet kiosk in one of the schoolrooms, and there was considerable doubt as to whether it would be success or not.

Far from failing, however, the shop has boomed and members of the branch now order all their weekly groceries from the shop, and then wait for President Walker to deliver them to their doorsteps.

N.B. The shop has been such a success, in fact, that the profits keep five labour missionaries in food and clothing and no further call is made on the branch members.

★

★

THE Relief Society's 120th anniversary was celebrated with a hymn festival and a buffet supper by sisters of the Norwich branch.

★

★

THE Leeds Stake MIA production of the play "Promised Valley" played to packed houses on the two nights it was presented in Sheffield.

The singing throughout was a joy to hear, and special praise must go to Larry Warriner, as Celia, and Ron Cree, as Jediah. Harold Leonard as the "widow-man with seven children" had the audience in fits of laughter, as did Barry Millington and Pat Cooper with their duet "Sparkin' on a Sunday night."

The scenery and backcloths were designed by Robert Johnson; he also



Manchester Stake Relief Society sisters and their guests enjoying themselves at their anniversary banquet.

played the part of Major John Broderick. Donald Greenfield was the musical director and Arthur Casban, the producer.

★ ★

THE Glasgow Branch Presidency helped make the Relief Society's birthday party a success by supplying and serving a wonderful meal of steak pie, peas, potatoes followed by trifle.

A tableau entitled "Portrait of a Dream" completed the evening's entertainment. It was produced by Sister Helen MacKinlay. The choir sang "Our Relief Society" (to the tune of "Come Listen to a Prophet's Voice.")

The party celebrated the 120th anniversary of the Relief Society, which was formed on March 17, 1842.

★ ★

Sister Glenda Turner, the Lowestoft Branch YWMA 1st Counsellor, and Sister Ruby Boar, the Laurel class teacher, arranged a fashion show in one of the classrooms at the Branch chapel recently. Models were chosen from the various age groups and they presented all types of clothing.

Part of the evening's entertainment was a demonstration of the correct way for girls to make-up.

★ ★

Twelve Singing Mothers of the Lowestoft Branch formed the choir at a Relief Society Singing Festival. One of the most enjoyable pieces in the programme was a duet by Sisters Stella Godbold and Margaret Mills.

★ ★

NORWICH Relief Society played host to the rest of the district when they had a day out recently. In the morning they took their guests to a pottery demonstration and in the afternoon they went to a film show. A salad tea completed the day.

★ ★

WEDDING—Sister Pamela Wilson and Brother Kenny Johnson were married at the Norwich chapel on March 24.

MY TESTIMONY (continued)

However, he allowed them to attend with me on Sunday evenings, and they really did love the Church, as they do now.

On the evening before the day of my baptism, I became nervous and panic-stricken thinking about the step I was taking; but I realised that Satan was really getting at me, and I prayed hard for strength and assurance.

In the morning a kind of peace, happiness and tranquillity fell upon me, and I knew that I was doing the right thing. I had the strange feeling that someone was praying for me that I might be given strength, courage and understanding. And I found myself looking forward to the baptism. Of course, I was reading the *Book of Mormon*, and before leaving the house that night I read about baptism in 1 Nephi and then I prayed that God would forgive my sins.

★ ★

I found the baptismal service very beautiful and moving. Upon entering the water, I was a little nervous of the actual experience, but was very sure about the importance of the step that I was taking.

On coming up out of the water, I was flooded with joy and happiness and thankfulness, so much so that I was near to tears. I saw the smiling and loving faces of some of my brothers and sisters round me, and I thought with joy, "They are truly my brothers and sisters and we are all working together in perfect fellowship in God's true Church."

My feelings then were indescribable. I felt a deep love and gratitude to the two missionaries who had patiently and painstakingly explained things to me again and again. I knew that God had sent them to my door, and I knew that the truth and the love of mankind and of our Father in Heaven which shone out from their faces and which rang in their voices, helped me to know that here indeed was truth and beauty. I knew that without their great help I would never have known this great happiness.

Two young lady missionaries, who

likewise are shining examples, welcomed me with open arms and made me feel that here, at last, was the love and friendship I had always lacked. So many other wonderful members have welcomed me and been kind to me that I have felt comforted for all past unhappiness.

I know that the day of my baptism was indeed the happiest day of my life; and when I received the Holy Ghost, I was filled with peace and joy.

Now, when Satan torments me by sending to me acute depression, which almost overpowers me with misery and hopelessness, I pray to our Father, read His word and try to recapture the joy which I first experienced on coming from the water after baptism.

★ ★

My prayers and many others have been answered, as last week when my husband relented and allowed my three children to be baptized into our wonderful Church. Also my young daughter made a miraculous recovery from her long illness; from the time that the missionaries first entered our home she began to get well without any after effects, and I thank God for all His blessings.

The things that appeal to me in the teachings of our Church are the way that the truth is and has been searched for and how God's every wish and command is adhered to; also the complete lack of personal gain for any services given; the lack of back-biting and cold unfriendliness which is found in some churches; the love, fellowship and reverence to be found here; and the lack of pomp and circumstance, everything having a beautiful simplicity.

I know that Jesus Christ is the Son of God and that this is the true Church of God. I know that Joseph Smith was a true Prophet of God and that he was martyred in order to restore to us, to mankind, the true Church of Jesus Christ and the true Gospel, and that he gave his life because of his love and obedience to God. I also know that David O. McKay is a true Prophet of God, and I thank God for all these truths.

South-West British Mission

APPOINTMENTS :

March 27, 1962

John Andes, appointed as Mission Accountant.
Gordon Thomas, appointed as Sunday School Supervisor and Special Programme.

ARRIVALS :

March 27, 1962

Dennis Ellis Dawson, from Murray, Utah, to Gloucester.
Kent R. Gammette, from Provo, Utah, to Portsmouth.
Donald Floyd Martin, from Bountiful, Utah, to Somerset.
Bevan Milton Richardson, from Sacramento, California, to Guildford.
Carleye Shaw, from Ogden, Utah, to Royal Windsor.
Richard James Tawgart, from Evanston, Wyoming, to Gloucester.
Kenton Wood Willis, from Cedar City, Utah, to Cornwall.

RELEASES :

June 21, 1962

Joseph W. Smith,
John B. Ludwig.

June 22, 1962

Kent Cox Meeks,
Woodville L. Beardall.

June 23, 1962

Harlan Max Lunt,
Wendell L. Beardall.

North British Mission

ARRIVALS :

March 11, 1962

Marilyn Walker, from Salt Lake City, Utah to Sunnyside.

March 29, 1962

Jane Bennett, from Wilmslow, Cheshire, to Bradford.

APPOINTMENTS :

March 12, 1962

Wilford W. Daynes, appointed Zone Counsellor.
Jon Paul Leatham, appointed Supervising Elder of Sunderland District.

March 19, 1962

Charles B. McBride, appointed Travelling Elder of the Kolob District.
David Coldecine, appointed Travelling Elder of the Kolob District.

March 26, 1962

Arthur M. Wadley, appointed Travelling Elder of the Kolob District.
Carlton Fitzgerald, appointed Travelling Elder.

March 31, 1962

Clyde C. Pearce, Jr., appointed Second Counsellor in Mission Presidency.
DeVar Thatcher, appointed Zone Counsellor.

Buddy L. Holt, appointed Supervising Elder of Sunnyside District.

Edward A. Yeates, appointed Supervising Elder of Stockton District.

RELEASES :

April 25, 1962

Ethel Irene Goodsell, from Oakland, California, Districts laboured : Bradford, Lake, North Manchester, Liverpool, Newcastle, Mission Office.

May 2, 1962

Nancy Ellen Sego, from Manassa, Colorado, Districts laboured : Liverpool, South Glasgow, South Manchester, St. Helens, North Manchester, Doncaster, Stockton.

May 14, 1962

Rowland Larkin, from Ogden, Utah, Districts laboured : Middlesbrough, Sheffield.

May 16, 1962

Sharon Heleson, from Idaho Falls, Idaho, Districts laboured : Burnley, Mission Office, North Manchester, Leeds, Grimsby, Middlesbrough, Sheffield.

Scottish-Irish Mission

ARRIVALS :

March 1, 1962

Lilias Bellingham, from Falkirk, Scotland to North Glasgow.

March 15, 1962

Ann Rennie Hill Cavin, from Dundee, Angus, Scotland, to Central Glasgow

March 27, 1962

Cleo Bart Anderson, from Salt Lake City, Utah, to Aberdeen North.
Thomas Bow Brighton, from Barrington, Illinois, to South Scotland.

Reginald James Christensen, from Salt Lake, Utah, to Castlemilk.

Richard Thale Cowan, from Ogden, Utah, to Clydebank.

Larry Joseph Crandall, from Boise, Idaho, to South Scotland.

Ralph Floyd Dannmann, from Murray, Utah, to East Glasgow.

Robert Craig Eyre, from Las Vegas, Nevada, to Easterhouse.

Roger David Hill, from Salt Lake City, Utah, to Barhead.

Douglas Ray Little, from Ontario, Oregon, to Dumbarton.

George Christian Stucki, from St. George, Utah, to Central Edinburgh.

Helen Carter Warr, from Draper, Utah, to West Edinburgh.

David Mark Watson, from Salt Lake City, Utah, to Barhead.

Irish Mission

March 27, 1962

Stephen Gregory Carter, from Provo, Utah, to Londonderry

Raymond George Hackford, from American Fork, Utah, to Central Belfast.

William Bruce Handley, from Ogden, Utah, to South Belfast.

Douglas Conway Knudsen, from Salt Lake City, Utah, to North Belfast.

LaVon Millett, from Pomona, California, to Londonderry.

Gene Monroe Mulleneaux, from Phoenix, Arizona, to Central Belfast.

Jay Michael Neeley, from Salt Lake City, Utah, to North Belfast.

Walton Leonard Rice, Jr., from Murray, Utah, to Central Belfast.

MISSIONARY ACTIVITIES

APPOINTMENTS :

March 15, 1962

Rodney Jim Clark appointed Travelling Elder.
Theodore Marshall Jacobson appointed Supervising Elder of North Glasgow.
Kenneth William Moore appointed Supervising Elder of West Edinburgh.
Albert Roy appointed Assistant to the Mission President, Zone Counsellor.

March 28, 1962

MacRay C. Brown appointed Supervising Elder of Clydebank.
Barry W. Kilpuck appointed Mission Printer.
Richard James Kirk appointed Supervising Elder of Dumbarton.
James B. Maxwell appointed Travelling Elder.
Willis Frank McComas II appointed Supervising Elder of Shettleston.
Gordon Byron Priestley appointed Travelling Elder.
Stephen Gray Tanner appointed Travelling Elder.

RELEASES :

May 9, 1962

Nan Ette Hyde, from Springville, Utah, Districts laboured : Bradford, Sterling, Central Glasgow, East Edinburgh, Falkirk.

May 16, 1962

Marjorie Beth Martin, from Salt Lake City, Utah, Districts laboured : South Manchester, South Glasgow, Central Glasgow, Mission Office, North Glasgow, Knightswood, Aberdeen South.

W. Lee Beardall

Marjorie B. Martin

Nancy E. Sego

John Ludwig

Kent Cox Meeks

Sharon Heilsen

Irene Goodsell

Joseph W. Smith

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H. Max Lunt

Nan Ette Hyde

THE Power of decision is sometimes seized from us by too long a delay. And while we should never be stampeded, never too swiftly persuaded in a matter of major choice, neither should we wait so long that we let life waste away. Time slips from us, and circumstances are altered by each instant. Indeed, it is not possible to reconstruct any absolutely identical set of circumstances. Once we close a door we never open it again on exactly the same scene.

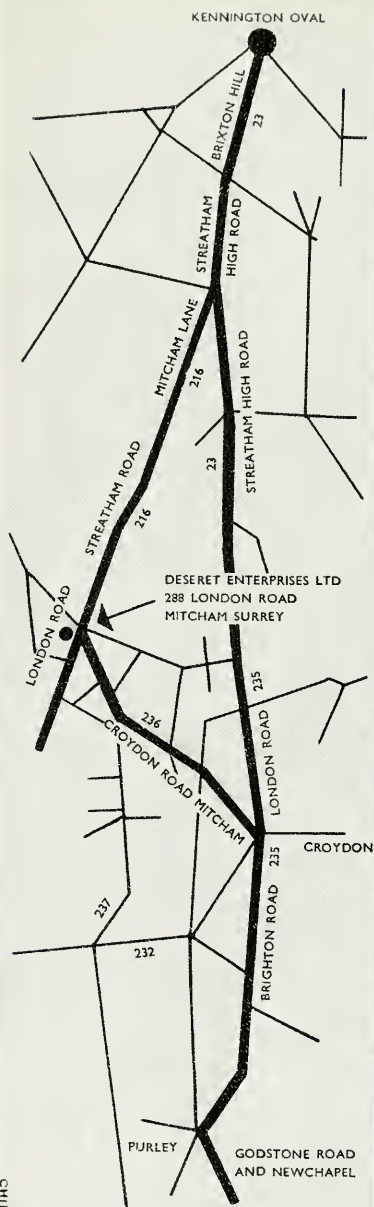
We are never standing still—not even in indecision; not even in inactivity. Time will be different in another hour, in another instant. And even if all the other elements could remain unaltered, the passing days and seasons take their toll from the total of time, regardless of what we do or fail to do.

But still we must not be pressed into panic or rushed into deciding wrongly, for there are false and foolish steps as well as safe and sure ones; urges to evil as well as to good; steps down as well as steps up—all of which impresses the need for a prayerful approach to all problems, to all the choices that are offered; and the need for predicating each step upon sound principles.

We have to start; we have to keep moving; we have to work; we have to make a living and do the essential duties each day—even when things aren't just as we would want them. Honest, useful work; honorable, constructive activity (even if it isn't just what we want) is immeasurably better than inactivity, and may open up other avenues that will lead to what we want, or to something better than we now know.

We have to make decisions as they come, as soundly as we can, not being stampeded, not being rushed into wrong ways, but taking the first solid step we can see—and having faith that He who helped us see the first step will then help us to see the second and will help us to the solid and satisfying thing we so much seek. With good and prayerful purpose, and in good faith, we have to have the courage to make decisions.

— Richard L. Evans



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